

*Committee for the promotion
of higher Christian edu-
cation for Japanese women*

THE NEED
OF A
CHRISTIAN COLLEGE FOR WOMEN
IN
JAPAN



EXPLANATORY

In April, 1911, when Rev. John F. Goucher, D. D., Chairman of the American Branch of the Educational Section of the Continuation Committee of the Edinburgh Conference, was visiting Japan for the purpose of promoting Higher Christian Education in the Orient, he called together a number of persons interested in the higher education of women in Japan to discuss the advisability of establishing some form of higher Christian education for Japanese women. As a definite result of this meeting a committee of seven, afterwards enlarged to twenty-five, with Rev. E. S. Booth, Principal of Ferris Seminary in Yokohama, as chairman, was appointed to investigate this special need in Japan. This committee represented all the principal missionary bodies working in Japan.

During two years of preliminary work the committee made a thorough investigation, with the result that in December, 1912 the statement embodied in this pamphlet was presented to a full meeting of the committee and adopted. At the same time a promoting committee, with Miss I. M. Hargrave, 8 Toriizaka, Azabu, Tokyo, as Chairman, was appointed to carry out the enterprise outlined in the statement, namely, the establishment of a Christian College for Japanese Women.

THE COMMITTEE FOR THE PROMOTION OF HIGHER
CHRISTIAN EDUCATION FOR JAPANESE WOMEN

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STATEMENT

I. Non-Christian Higher Education.

In the first rescript on Education issued in Japan in 1873 one of the three points emphasized as of paramount importance was the education of girls "of the same grade as that for men" as the rescript read. Although thirty-nine years have passed since the rescript was issued this prophecy has by no means reached its fulfillment, as the following sketch of the higher education among women will serve to illustrate. At that time the government began to provide for primary and high school education for girls, the latter of which corresponds roughly to the middle school for boys; but with the exception of the establishment a little later of the Women's Higher Normal School in Tokyo, and within the last four or five years the corresponding one at Nara, the government has done nothing directly to promote any education for girls above the high school (Koto Jo Gakko) grade. The Higher Normal Schools which are only for the purpose of training teachers for the secondary and primary schools throughout the country in no sense aim to provide for general culture. Women who attend these schools receive their tuition free and are bound to teach for five years after graduation. The number attending these schools in the year 1909-10 was only 450, representing the entire country. The number of students *admitted* to these schools

in the year above mentioned was 213, while the number of applicants was 861. So much for the demand for higher *professional* education among young women, and the present response which is being made directly by the government, and which can be seen at a glance to be entirely inadequate to the needs.

The Women's University, which is not such as the term is used with regard to men's education in Japan, is a school with a large plant and several departments, which gives a three or four years' course above the high school. This is designed for giving general culture as well as for training young women for teachers, although the graduates of the University who desire Government Teachers' Licenses must pass the government examinations as well as those of the school itself, except in the Department of Household Science. The number of students enrolled in the College Department proper is about 450.

There is a women's private medical school in Tokyo with an enrolment at present of 300. Last year this school received government recognition as a special school (Semmon Gakko). This school can not of course be compared with the medical education which is being given to men, but University professors lecture at the school, and women are going out in increasing numbers to practice medicine as assistants or what would correspond to high class nurses; and those who have passed government examinations, as regular practitioners. As the school has just re-

ceived government recognition as a Semmon Gakko, within three years the graduates will receive regular medical degrees.

An interesting sidelight is thrown on the place women are increasingly taking in the larger life of Japan by examining the Report on Education of 1909-10 (printed in English) and finding that in certain examinations for medical practitioners held by the government there were 279 women applicants, 63 of whom passed. Corresponding figures were given for dentistry, pharmacy, etc. A few women, by special permission, are already attending some lectures in the Imperial Universities of Tokyo and Kyoto, and Mr. Sawayanagi, the head of the recently opened Government University in Sendai, has publicly stated that he will receive into the Science Department of the University women whom he considers qualified to enter. It is well to remember that these women have not entered in any formal way, but simply attend the lectures of professors who are in sympathy with the advancement of women's higher education and who admit them privately. As has been the case so often in the West women have actually entered Universities before they have been formally and openly admitted by the University authorities.

A number of Japanese women have been abroad in both Europe and America and have received a higher education there than could have been received in Japan. The government has sent a number of young women abroad for study who have

afterwards taught in the Women's Higher Normal School in Tokyo. These young women are obliged to teach for six years after returning to Japan.

So much to illustrate what is being done for women's education in non-Christian schools. In comparison with the growing demands for qualified teachers, for educated women both in society at large and in the home, these facilities are meagre in the extreme. It can not be too much emphasized also that the entire system of government education is non-religious in principle. The Department of Education maintains a strictly non-religious policy. This could not be otherwise. The schools from the primary grades onward are often not only non-religious but unfavorable to Christianity. The principals and teachers are mostly indifferent to religion, some are actively hostile to Christianity, many of them are materialists or agnostics. Such is the atmosphere in which the majority of women students in Japan live.

II. Present Condition of Christian Schools for Girls.

Miss Tsuda's School for the special study of English and English Literature, with about 140 students, is one which admits graduates of recognized high schools as full students, has government recognition as a special school (Semmon Gakko) and has the additional privilege for the graduates of its Normal Department that they receive the Government License to teach English without being required to take the

government examination. The courses are designed for general culture as well as for the training of teachers, but as yet only within the specialized department of English. The school is distinctively Christian, but is not in connection with any Mission Board nor does it derive any support from the government.

The *special* department of the Doshisha Girls' School (Doshisha Jo Gakko Semmon Gakubu) has also full government recognition and has at present a three years' course in two departments, namely, English Literature and Domestic Science, with a department of Japanese Literature to be opened in April of the current year. The total enrolment for the present year is 48. The Doshisha Girls' School is a Christian school but is not under mission supervision or management.

It is incontrovertible that the mission school was the pioneer in education of high school grade for Japanese girls and for years did most of the work of that grade. Twenty-five years ago there were fewer than ten government and public high schools (Koto Jo Gakko) for girls in Japan, while about twenty of the Christian schools for girls now carried on were already at work. It was not however to be expected that they could keep pace, in numbers at least, with the government education which developed as girls' high schools began to be established by the various prefectures and cities throughout the Empire. Generally speaking, however, neither did they keep pace in equipment nor efficiency so

far as the actual courses of study were concerned. But on the other hand girls have been taught the foundations of character in a way not possible under non-Christian education, and have learned self-reliance and the spirit of service in a way sufficient to show the permanent superiority in character building of Christian influence and education. Within the past few years, however, many mission schools have realized the necessity not only for improving the technical efficiency of the schools, but also for applying for government recognition of the same. Five years ago the statement was frequently made that the Christian schools were falling far behind the government schools in equipment and in the quality of their educational work, retaining their superiority only in English and music. About that time the Educational Department decreed that only graduates of schools having government recognition should be allowed to enter the higher schools so recognized as regular students or as candidates for the government teachers' license. At that time scarcely one of the Christian schools for girls had such recognition, and as there was a marked increase in the number of young women desiring to teach, the importance of securing such recognition became very evident. The result has been a decided improvement in the equipment of many of the Christian schools and more than one third of them have already received government recognition as doing work "equal or superior to"

the girls' high school of four years' course. Some others are still working toward that end. The requirement that at least half the teachers in a recognized school shall hold government certificates makes it difficult to secure a sufficient number of earnest Christian teachers, as a large proportion of the teachers trained in Christian schools have not these certificates. This difficulty will however be lessened as more of the schools receive government recognition. Only about half of the certificated teachers even in Christian schools are themselves Christian. The government requirements for buildings and equipment are not unreasonable and those engaged in Christian education can undoubtedly meet these requirements. It is well to emphasize here that Christian schools, if their equipment and standard correspond to those required by the government, may receive government recognition without having to sacrifice any of the distinctly Christian work which a Christian school naturally desires to undertake. However, as we are not concerned directly with the ordinary high school education in this statement but with higher education, the non-Christian side of which we have already sketched, we shall merely state that the mission schools offering higher courses than the high school work are 20 in number, with an enrolment during the present school year of 336 pupils. The higher courses given in mission schools are for the most part English, Domestic Science and Music. These courses range in length from two to three years

beyond the high school work. Of these, at least two schools, the Aoyama Jo Gakuin (American Methodist Episcopal) in Tokyo and the Kobe Jo Gakuin (ABCFM) in Kobe have applied for and received government recognition as special schools (Semmon Gakko). These two upper departments have an enrolment of 80 students. The names of mission schools with the number of pupils enrolled in both the ordinary high school course and the higher departments are given as an appendix and it is sufficient to say in the body of this statement that the total number of pupils in mission schools for this current year, 1912, is

High School Departments,	3522
Higher Departments	336
Special Schools for Training Bible Women	199
Grand total	4057

These statistics embrace

High schools, of which 19 have higher departments	38
Schools for Bible training	14
Total number of schools of all descriptions	52

The latest government statistics available give 194 public and government schools of girls' high school grade with an attendance of 56,282 pupils, a statement that reveals the fact that within ten years the number of government schools has

trebled and the number of pupils has increased nearly five fold. At the same time it is well to keep in mind that these figures represent only one-third of the number of boys attending the corresponding boys' middle school. These numbers represent an average of 300 pupils to a school in the government and public high schools, while the statistics for mission schools show that each mission school averages fewer than 100.

The above sketch reveals two or three points of vital importance to those interested in the higher development of Japanese women :

1. That very little is being done for the higher education of women in Japan, either under Christian or non-Christian influence. To recapitulate, the following will show the number of women in schools of higher grade than the girls' high school :

The Government Higher Normal	
Schools.	450
Miss Tsuda's School.	140
The Women's University.	450
Doshisha Girls' School.	48
The Higher Departments of	
Mission schools.	336

Of these Miss Tsuda's School, the Doshisha and the mission schools only are under Christian influence. Even the work that is being done must not be understood to mean higher education in the sense in which it is spoken of with regard to men's education. Taking the mission schools alone it is seen that the provision made for

providing any kind of higher education for women is quite inadequate. The 336 young women now in the higher courses are scattered among at least 20 schools, which fact alone will illustrate the difficulties of any one school having the equipment necessary to give the students facilities for a really adequate higher education.

2. That there is an increasing demand for higher education for women, and, what is more important than the demand, the need of higher and deeper education for Japanese young women. It is apparent to the most casual observer of Japan's problems that the scope of women's lives in Japan is constantly broadening. As Miss Tsuda says,

"Women are becoming more influential as teachers. In Tokyo alone at least nine women are heads of large schools, including the Women's Medical School." (With one exception, however, they are all heads of non-mission schools.) "Women are going into business, they are journalists and writers. Lower positions are open to them. They are going out into the world from the home in spite of the cry of conservatives against it, and economic conditions are inevitably forcing them to do so. The question is, shall the development be under wise guidance, leading to higher lives, or shall women be undisciplined, impetuous, crude, unreasoning, and so not only break up the home, but menace the nation."

It is evident that the difficulties and problems of the present day as they affect the lives of the young people of Japan can

not be solved by greater ignorance and the greater subjection of women, but by a larger, broader, more daring enterprise. That the process will involve dangers, temptations, tragedies, one can scarcely doubt, but in the end if the process can be directed by the spirit which only Christianity can bring, there will come to the whole nation a larger, truer and more enduring life. Anything in a nation's life which militates against or lays restraint upon the largest development of the life of women will react in the end against the life of the nation at large.

As the Christian schools were the pioneers in girls' secondary education the opportunity now presents itself to be practically pioneers in promoting and establishing some form of Higher Christian Education at this crisis in Japan. That higher education is inevitable in the long run cannot be gainsaid. The thirst for a higher education among Japanese young women is patent to the most casual observer. Is it to be pioneered by Christians or is it to be entered into apart from Christian principles of life and character, and become purely materialistic in its results, which if it be so, cannot but be a most serious menace to the nation, and to the world in the degree in which no nation, any more than an individual, liveth to *itself* nor dieth to itself.

III. Results of Christian Education for Women.

The practical results of Christian education for girls in Japan have been out of

all proportion to the actual numbers who have come into direct contact with Christian schools. Christian schools for girls have made possible the establishment of Christian homes, which whatever may be said concerning other outward forms of Christianity, are an unanswerable argument to the truth of their foundation. A large number of Christian teachers in the various schools, both government and otherwise, have received their education in Christian schools. Of course it goes without saying that the women professional workers in connection with churches are the product of Christian education.

There is no doubt that the presence of Christian educated women in the community has raised the status of women to a very large degree, and that women themselves have grown stronger and more independent and better able to face the problems and temptations of life because of the Christian education which they have received. As some one said, "It is not an unheard of thing for a Buddhist priest to send his daughter to a Christian school because the training received there better fits her to overcome the temptations of life."

It has been from the ranks of the women trained in Christian schools that a very considerable number of women who are actively engaged in the betterment of life in this new age have come. The presence of educated women in the community has been a leaven which has spread into every department of society.

IV. The Need of Higher Education for Japanese Women.

It will be seen from the foregoing survey that a Christian College for the education of Japanese women is an imperative need of the day if Japanese women are to be made efficient for the larger life which has come to them. Many men go on from the middle school to college, and then to the university. But most girls stop at a stage lower than the boys' middle school because of the lack of facilities for adequate higher education for women. The government girls' high schools, corresponding roughly to the boys' middle schools, are often of four years' course instead of five for boys, and the academic standard is lower in most courses owing to the time spent in sewing, etiquette, cooking, etc. A Christian College for women will help fill in the intellectual gap between men and women, greater now than in that past when men were less advanced than they are today. *Men and women in feudal days were less apart intellectually than they are today.* The government leaves higher work to private institutions except in the higher normal schools, to which reference has been made already. There is an urgent need for efficient Christian teachers, both for Christian and for non-Christian schools. Teaching is an honorable profession and a teacher has great influence. For this reason alone a higher school is needed, but there is the equally important work of fitting women for the

home so that they may be true help-mates and companions of educated men. Christian men are usually far more liberal in their ideas than non-Christians and desire the establishment of homes where the wife would be treated as an equal if she were really so. But can equality exist when many men go to higher institutions and all women but the exceptional ones are hindered from getting an education beyond four or five years after the primary school?

As has been seen little provision has been made by missionary societies, up to the present, for higher education; but even efficient mission work can not be done without the development of really educated workers. As a matter of fact, up to the present time Japanese women have not been trained sufficiently in the mission schools to take the highest positions even in the mission schools themselves. Out of the 52 mission schools of various sorts there is, so far as we know, only one Japanese woman who is head mistress, while in Tokyo alone there are eight women who are heads of non-mission schools. If in the future Japanese women are to take a more leading part in educational affairs than they are doing at present, it is imperative that there should be developed a system of higher Christian education than yet exists. The future of Christian secondary education depends largely upon the supply of efficient Christian teachers, and these teachers can not be trained under Christian influence unless some form of

higher Christian education is developed in the near future. Again, such a higher school, if it is to fulfil its mission, ought to prepare well-equipped teachers not only for Christian schools but for non-Christian schools, which could be done provided the scope of the college were sufficiently comprehensive.

V. The Kind of Higher Education Needed.

To say the least a college whose standard is not lower than the highest the government or other non-Christian schools are offering is needed at the present moment. As the Higher Normal School for Women is the *norm* for the highest education at present being given in Japan, it should be at least equal in grade to the type of work being done there. It should however be broader in variety of courses and should offer advantages for general culture as well as for specialized professional study. Several departments should be started from the beginning and others should be added as the needs increase. The courses should be at least three or four years in length, and roughly correspond to the men's colleges (Koto Gakko). The college should be fully endowed and equipped to do efficient work that it may have a good standing in the community. To purchase a suitable site, to erect and equip buildings and to provide the necessary endowment, will require at least two million dollars (gold). In order to make the college efficient government recognition as an accredited

higher school is necessary from the beginning. Application should be made after graduates have been sent out that the graduates be granted license to teach in secondary schools. In this way mission schools could obtain licensed Christian teachers for the lower schools. Government recognition gives the public confidence and graduates of such schools get special privileges as teachers. The College should be Christian unqualifiedly and without reserve and should teach Christian principles. Should better courses of study be offered than is found elsewhere, even non-Christians would be certain to attend. The effect on secondary education would be great. At the present time girls' schools have not the same stimulus, as do boys' schools, of a higher school at which to aim, and hence standards in existing secondary schools vary greatly ; but with higher work to prepare for and a more efficient staff of teachers work in existing schools could be greatly improved. The college should be of such a grade that students would be required to enter by examination, even from the best high schools, and the courses should be of sufficient length, say four years, to reach at least the standard of education attained by a graduate of the Higher Normal Schools. In a word, it should be of such a grade as to bridge the gap now existing between the Girls' High School system and a bonafide University education which a few Japanese women are already demanding. It is certain also that these demands will not

decrease as time goes on. It is the hope of the Committee that when the Christian University for Japanese men, which is now being mooted, shall have been firmly established, it shall admit to lectures the few women who may by that time wish to go farther than the Christian College for women will permit. If this were allowed the Christian College for women would not only provide for as high an education as the majority of Japanese women would be able to avail themselves of for a very long time to come, but would also be a stepping stone towards completing eventually a system of education which would give the exceptional woman an opportunity of availing herself of certain courses of real University work.

VI. The Need for an Interdenominational Union College.

It has been suggested in some quarters that the easiest and probably the most economical way of getting at the problem of higher education for women would be to raise the standard of a few of the already existing mission schools, and to have pupils from the ordinary mission school go for higher work to the schools so equipped. There are two ways in which this may be done:

1. Schools might be grouped denominationally and one or more schools in each denomination raised to college grade.

2. Schools might be grouped geographically, regardless of denominations, and:

certain schools in different sections of the country raised in standard so that other schools could send their college students there.

The objections to these two plans are well founded. A grouping of schools either geographically or denominationally would still leave a number of schools doing the same work which could be done with greater efficiency by one well-equipped and endowed interdenominational college, with attached hostels if necessary for the specialized work of the denominations interested. If one note sounded more strongly than another at the Edinburgh Conference it was to the effect that the educational work on the mission fields should more and more tend to larger co-operation, not only that the work might be carried on more effectively, but that such co-operation might serve to emphasize the essential unity of Christian work and thought in Japan. It is almost self-evident also that not many denominational schools would be willing to send their pupils to the school of another denomination, while it would be quite feasible to send them to a school which was interdenominationally Christian. Again one Union College could be equipped in a much better way and with proportionately less expenditure than a number of smaller institutions. In all the existing mission schools in Japan at the present moment there are only 336 students all told in the higher departments, a number scarcely large enough in itself to make more than one tolerably efficient college.

One Union College therefore seems to be preferable if only from an economical standpoint, which is a serious one on the mission field. Nothing is more necessary in Japan than to make every legitimate attempt within the range of the various types of conscience within the Christian Church to exalt the essential oneness of our common faith.

Altogether, from the standpoints of Christian unity, efficiency and economy, one Christian College, well-equipped and endowed, with government recognition, offering courses for general culture as well as for specialized training for professional work, would seem to be the essential need at the present time. It should be an institution which would be unequivocally Christian and which should so far as possible embody the highest ideals of Christian culture and educational opportunity. It should be an institution which will give such an outlook on life that women will be better fitted for the larger home responsibilities which will come through the added vision they will get of the possibilities of life, and for the ever enlarging sphere into which they must come as Japan continues its development. It should also fit women to respond to any call which the future may bring, to respond in such a way that life may be truer because women are prepared and trained for their share in the true development of this Island Empire.

It is no easy task we set ourselves and ask the Christian forces abroad to make possible for the sake of this larger life in

Japan. It is probably however not more difficult than the task which has confronted any pioneer in women's education or betterment of whatever sort. The problems which Mary Lyon met in the founding of Mount Holyoke, or Dorothea Beale in her struggles for a higher education for English women, will be met in Japan in probably a greatly aggravated form, but the end in view will more than compensate for the intervening struggles and problems. Be that as it may the Christian cause in Japan demands the immediate consideration of this particular problem. It is, we believe, a unique opportunity which God is giving the Christian forces in Japan to become pioneers again in a realm which if not entered by Christians will be pre-empted by others to the detriment of the higher life of the nation. A more childlike faith in the resources available for us in God, a deeper insight into the meaning of Christ's message of the Kingdom, a larger realization of the sinfulness of our still broken unity in Christ, these things surely will help us to believe that whatsoever makes for the higher life of any nation must surely be the will of God and will give us courage to enter into this larger work for Japanese women.

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

APPENDIX

List of Mission Schools for Girls in Japan

City	Name of school	Mission Board	High School Course	Higher Course
Fukuoka	Fukuoka Eiwa Jo Gakko*	M. E.	29	8
Hakodate	Iai Jo Gakko	M. E.	120	
Hashimoto	Shutoku Girls' School	Epis.	20	
Himeji	Hinomoto Girls' School	A. B. F. M. S.	67	
Hiroshima	Hiroshima Jo Gakko	A. M. E. South	259	27
Hirosaki	Hirosaki Jo Gakko	M. E.	26	11
Kanagawa	Soshin Jo Gakko	A. B. F. M. S.	67	7
Kanazawa	Hokuriku Jo Gakko	Am. Pres.	68	
Kobe	Kobe Jo Gakuin*	A. B. C. F. M.	196	24
Kofu	Shoin Jo Gakko	S. P. G.	74	
Kyoto	Yamanashi Eiwa Jo Gakko	Meth. Cha. of Canada	120	
Matsuyama	Heian Jo Gakko	Am. Epis.	150	7
Nagasaki	Matsuyama Girls' School	A. B. C. F. M.	113	19
Nagasaki	Kwassui Jo Gakko	M. E.	100	40
Nagoya	Umegasaki Jo Gakko	Dutch Reformed in America	76	
Nagoya	Kinjo Jo Gakko	Pres. Church U. S. South	34	
Osaka	Seiryu Jo Gakko	M. E.	32	
Osaka	Poole's Jo Gakko	C. M. S.	184	4
Otaru	Wilmina Jo Gakko	Am. Pres.	150	
Sapporo	Seishu Jo Gakko	Am. Pres.	50	
Sendai	Hokusei Jo Gakko	Am. Pres.	64	
Sendai	Joshi Jijokwan	M. E.	26	
Sendai	Miyagi Jo Gakko	German Reformed in U. S.	132	4
Sendai	Shokei Jo Gakko	A. B. F. M. S.	64	

Shidzuoka	Shidzuoka Eiwa Jo Gakko	Meth. Church of Canada	51	
Tokyo	Aoyama Jo Gakuin	M. E.	231	56
Tokyo	Friends' Jo Gakko	Friends	63	8
Tokyo	Joshi Gakuin	Am. Pres.	200	40
Tokyo	Joshi Sei Gakuin	Churches of Christ	33	
Tokyo	Koran Jo Gakko	S. P. G.	62	2
Tokyo	Rikkyo Jo Gakko	Am. Epis.	220	8
Tokyo	Shuntai Jo Gakko	A. B. F. M. S.	37	
Tokyo	Toyo Eiwa Jo Gakko	Meth. Church of Canada	112	18
Utsunomiya	Christian Jo Gakko	American Christian Convention	31	
Yamaguchi	Kojo Jo Gakko	Am. Pres.	21	
Yokohama	Ferris Jo Gakko	Dutch Reformed in America	115	27
Yokohama	Kyoritsu Jo Gakko	Woman's Union M. S. in America	71	18
Yokohama	Yokohama Eiwa Jo Gakko	M. E. Prot. Mission	54	8

List of Christian Schools Not Under Mission Control

City	Name of school	Denomination	High School Course	Higher Course
Kyoto	Doshisha Jo Gakko	Congregational	161	48
Maebashi	Kyoai Jo Gakko	Congregational	105	
Okayama	Junsei Jo Gakko	Congregational	129	
Osaka	Baikwa Jo Gakko	Congregational	130	
Tokyo	Joshi Ei Gaku Juku	Underdenominational		140

*Jo Gakko, Jo Gakuin = Girls' School.

